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EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

GOSPEL PRIVILEGES NOT PECULIAR TO THE JEWS.

Extract from a Sermon delivered at the ordination of the Rev. THOMAS B. BALCH,
at Georgetown, Dec. 1817, by the Rev. JAMES MUIR, D. D.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. iii. 8.

"My text, which speaks of an important message, also speaks of a particular providence, which gives the *Gentile* an equal interest in this message with the *Jew*.

"The history of the church illustrates this part of my subject. The descendants of Seth, before the flood, stood in a more intimate and endearing relation to God than the descendants of Cain: The distinction of the one was '*sons of God*,' but of the other '*children of men*.' A mark of honour was thus put on the piety of the first, but of infamy upon the impiety of the last. After the flood, a distinction, so honourable to the descendants of Seth, was conferred upon the family of Abraham. They sprung from the father of the faithful, and had his example for their imitation. Upon the succeeding generations of this family, in the line of Isaac, peculiar blessings were entailed. We ever find them in a conspicuous situation, commanding the eyes of the whole world. In Egypt, or in the wilderness; in Canaan, or in Babylon,—they shone as the sun, and enlightened the earth. God claimed them as peculiarly his own—punishing their transgressions with great severity; but rewarding their steadfastness, with a certain and glorious reward. Accuse not this dispensation of partiality: It singled out one nation, that in God's dealing with them, his *goodness* and *severity* might be fully manifested to every nation under heaven.

"The Jew, forgetting that for the benefit of mankind he was distinguished, held the other nations in the utmost contempt; but to the estimation of his own there was no limit. Although wicked, still he shall be accepted: *Israel* is a name which must secure the *Israelites*, whatever be his character, from endless destruction. By such abuse he forfeited his privileges.

"In the gospel the plan of providence is enlarged, offering the privileges once peculiar to the Jews, to all, of any age or of any nation, who put themselves under the guidance of the great Redeemer, and submit to his authority. To this our apostle refers in my text. Mankind in respect of the gospel are on a perfect level. Its pecu-

liar privileges are open to the Gentile as well as to the Jew; to the savage Indian, as to the improved European. 'Seeing,' says the apostle to the Colossians, 'that ye have put off the old man with his deeds; and have put on the new *man*, who is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ is all, and in all. Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do ye*. And above all these things *put on* charity, which is the bond of perfectness.' This passage breathes the spirit of the gospel, of which many professing christians are destitute. It is not *singularities in appearance, in manners, or address*, which distinguish a *christian*; it was not thus your Master, O christian, was distinguished; nor is it *thus* that he would have his disciples to be known. The *ornament* of a christian is a *meek and quiet spirit*; and his badge of distinction, *love—sincere, fervent, and universal*. I have seen much *pride* in an attire meant to convey to others the idea of *humility*; and much *inveteracy* in the tongue familiarised to *brother and sister* a favourite few. Such possess *the Jewish*, not *the christian spirit*: they oppose the Providence which my text celebrates with such rapture and astonishment. Let there, I beseech you, be no contention among christians; but who shall be most spiritual, most humble, and most affectionate. Contend earnestly, that divested of *little, mischievous, unworthy partialities*, you may possess *love, extensive as the earth, unsullied as the light*, and active as the love of Jesus to our guilty race."

RELIGIOUS INTELLIGENCE.

FOREIGN.

CHURCH MISSIONARY SOCIETY.

(Concluded from page 330, vol. 2.)

MEDITERRANEAN.

Mr. Jowett has communicated from Malta some useful and interesting intelligence relative to several of the countries bordering on the Mediterranean. We can extract only two or three particulars.

"*Tripoli*.—Capt. Smyth visited about seventeen of the schools in the city, four of which appeared to be large, containing about thirty scholars each. They seemed pleased with his attention. The teacher is not always a Marabut. His daily pay is about seven pence half-penny English. His scholars sit all round him, he being in the middle of the room. They have boards in their hands, which, being first whitened with chalk, have sentences of the Koran written on them with charcoal. The spunging of the boards

clean, and preparing them from time to time, is the master's work, and must occasion no small labour and loss of time. Children are taught to read these sentences, which is done with great clamour and confusion." "As soon as the hour of prayer is announced from the minaret, the youth decamp, and the master is left to prepare the boards for the next lesson."

"Of the degree of learning professed by these Marabuts, the following fact will serve to give you some idea:—Captain Smyth shewed to several of them the Arabic Bible. They readily understood the characters; but none of them could read it, as the vernacular tongue of all these parts is the jargon called *Lingua Franca*; and this, Capt. Smyth was informed, is understood by some one in most of the interior caravans.

"Notwithstanding the extremely wretched nature of their education, the youth generally shew great aptness to learning. But this hopeful disposition is as generally kept under: for, as soon as any youth displays an opening mind, or enterprising spirit (for example, in commerce,) he is checked by his superiors; as if it were dangerous to leave him to the impulse of genius. The consequence is, that they seem to grow more stupid as they grow older.

"One indication of their capacity, and a certain degree of knowledge, is, that when Capt. Smyth was on his travels, and took his astronomical observations, the natives, in their way, made theirs also. This is peculiarly the case with those who traverse the deserts; a profession which requires, in fact, much the same kind of knowledge as navigation. One evening, as they were travelling in the dark, and had missed their way, they were all on the look out for a rising star. On seeing Dubhe, in the Great Bear, they gave a general shout, and proceeded on their way in security."

"Among the slaves brought to Tripoli from the interior of Africa, are many who profess the Christian name." "From the best information that he could collect, and from putting circumstances together, Capt. Smyth is induced to think that the country of these Christian tribes is somewhere about Wangara."

"Of their existence we are well assured; of their country and circumstances, we may be said to know nothing. But there is one particular, connected with their tale, which appears alike to our Christian and to our humane publick character: these men are slaves.

"There is reason for believing that an export slave trade exists along the northern coast of Africa, such as may well call for the inquiries of those who have so long and so successfully turned their attention to the western coast.

"While Captain Smyth was on particular service, last March, at Lebida, his schooner then lying in Tripoli bay, one of the officers, whom he had left in charge, reports, that a native vessel cleared out from Tripoli with slaves on board. Agreeably to the instructions which Captain Smyth had left, he went on board this vessel, and witnessed such a scene as completely took away his appetite for three days. The slaves were stowed so close, as scarcely to allow

them room to turn themselves. Their sickness, stench, and cries were insufferable. Their destination, it is conjectured, was the Morea; a country depopulated by war and intestine feuds; but it is probable that a large proportion would perish before they could arrive.

"In this slave trade, there are some circumstances peculiarly painful:—On procuring these slaves from the interior, they have to march them over tracts of burning sand of a very great extent. The sick are brought on camels, two slung on each side; a slow jolting pace, and a burning sun and desert, their lot! Vessels likely to be employed for these purposes are probably of the most cramping and flimsy construction. As 'the middle passage' is comparatively short, the owners are more likely to stow the unhappy sufferers close, and to lay in a precarious stock of provisions.

"With respect, however, to slavery at Tripoli, some mitigating circumstances are mentioned by Capt. Smyth; such as, that pregnant women are not sold as slaves. The children of slaves are free. Slaves are permitted to plead their own cause."

"Sir Charles Penrose suggested, some months since, the idea of educating one of these Christian slaves in Malta; and Capt. Smyth says, there would be no difficulty whatever of getting one or two of them over here. But it is necessary first to make further inquiries into the history and circumstances of these Christian tribes; and, above all, to ascertain the language which they speak."

"It is a pity," remarks a correspondent of Mr. Jowett's, "we have not a Protestant place of worship at Tripoli. Much good would result from it; both by adding respectability to the flags, and probably the conversion of many Jews. Indeed, the mockery, foolery, and bigotry of the Roman Catholics here must disgust the Moors and Jews with the Christian religion. Five Protestant flags, (namely, British, American, Dutch, Danish, and Swedish,) and no clergyman!"

"I never heard," continues Mr. Jowett, "that, at Tripoli, we have at any time had a chaplain. By treaty, the consul is allowed to hire a place to pray in. The Protestant population is extremely small, probably not exceeding five or six families, and some few additional and occasional individuals. But the services which a pious minister of Christ might there render to the great cause of his Master, **must not be** estimated by counting his weekly congregation. The writer of the paragraph above quoted, has taken an enlarged and judicious view of the subject. A Protestant chaplain would at once communicate and share respectability, in his proper sphere. In the mean while, he might gain a thorough acquaintance with the Moors and Arabs, such as would lay a solid foundation for future operations. With the Jews he might commence directly: no Christian, however bigoted, and no Mahomedan, could object to the conversion of a Jew. I scarcely need add, how interesting would the opportunity be, for making further inquiry respecting the Christian negroes of the interior.

"Let our friends, such of them as shrink from Fezzan, think of Tripoli."

IRELAND.

Several clergymen in Ireland have undertaken to circulate in that kingdom, cheap and popular tracts, calculated to expose the errors of popery. This measure has been resolved upon in consequence of the unceasing efforts of the priests, and their emissaries, to pervert the minds of the Protestant peasantry by plausible objections against the reformed religion, and by popular and specious arguments in favour of their own communion. These tracts are composed with a view to the instruction of the lower orders of Protestants, and they will not only be free from every thing of a political tendency, but will avoid also every subject upon which all orthodox Protestants are not agreed. Small subscriptions in support of this object will be received by the publisher, who will also procure copies of the tracts already published, for such as may be desirous of possessing them.

INDIA.

Among the extraordinary events of the present times, which indicate the rapid advance of mankind toward that grand era of truth and love for which Christians sedulously labour and devoutly pray, the institution of a college at Calcutta, by the natives themselves, is one of the most singular.

The institution is remarkable, as being the first which has been formed for English instruction, projected, superintended, and supported, by the natives themselves.

The following persons compose the managing committee:—

Heritable governor: Dhee Raj Portal Chund Buhadoor, Zemindar of Burdwan, Gopee Mohun Thakoor.

Directors for the current year, 1816—7: Baboo Gunganarein Doss, Baboo Radhamadub Bonerjee, Baboo Joykishun Sing, Baboo Gopee Mohun Deb, Huree Mohun Thakoor.

European secretary: lieutenant F. Irvine.

Native secretary: Baboo Buddeenath Mookerjee.

The following among other rules, were approved by the subscribers, at a meeting held August 27, 1816.

The primary object of this institution is, the tuition of the sons of respectable Hindoos in the English and Indian languages, and in the literature and science of Europe and Asia. The college shall include a school (Pathsal) and an academy (Maha Pathsala.) The former to be established immediately; the latter as soon as may be practicable. In the school shall be taught English and Bengalee reading, writing, grammar, and arithmetick, by the improved method of instruction. The Persian language may also be taught in the school, until the academy be established, as far as shall be found convenient. In the academy, besides the study of such languages as cannot be so conveniently taught in the school, instruction shall be given in history, geography, chronology, astronomy, mathematics, chemistry, and other sciences. Publick examinations shall be held at stated times, to be fixed by the managers; and students, who particularly distinguish themselves, shall receive honorary re-

wards. Boys who are distinguished in the school for proficiency and good conduct, shall, at the discretion of the managers, receive further instruction in the academy, free of charge.

When a student is about to leave either the school or the academy, a certificate shall be given him, under the signature of the superintendents; stating the period under which he has studied, the subjects of his studies, and the proficiency made by him; with such particulars of his name, age, parentage, and place of residence, as may be requisite to identify him.

There shall be two distinct funds; to be denominated, the "College Fund," and the "Education Fund;" for which separate subscription books shall be opened: and all persons who have already subscribed to this institution, shall be at liberty to direct an appropriation of their contributions to either fund, or partly to both.

The object of the college fund is, to form a charitable foundation for the advancement of learning, and in aid of the education fund. Its ultimate purpose will be, the purchase of ground, and construction of suitable buildings thereupon, for the permanent use of the college; as well as to provide all necessary articles of furniture, books, a philosophical apparatus, and whatever else may be requisite for the full accomplishment of the objects of the institution.

The amount subscribed to the education fund shall be appropriated to the education of pupils, and expense of tuition.

The subscription to the education fund shall be restricted, for the present, to the admission of one hundred scholars into the school of the institution; that being calculated to be the greatest number which can be admitted during the first year, without detriment to the good order of the school and the progress of the scholars. The subscription will, however, be extended, as soon as a greater number can be admitted.

The committee of managers will appoint an European secretary and native assistant secretary, who shall also be superintendents of the college, under the direction and control of the committee.

Christian Ob.

METHODIST MISSIONS.

AFRICA.

Extract of a Letter from Mr. S. Brown, to the Committee, dated Free Town, Sierra Leone, March 31, 1817.

I am happy to inform you that after passing through the seasoning sickness, as it is generally called, we are fully recovered, and enjoy good health. We have in our society here 115 members, and 24 on trial, 18 of whom form a class, which Mrs. Brown has taken in charge. The experience of the members is in general scriptural and rational. Some of them are very confident, and I could wish that their confidence were united with a more humble temper; but every reasonable allowance may be made for a people who have not had equal privileges with Europeans.

I have made some exertions to extend our sphere of labour. We

have a small wattled meeting-house in Portuguese Town, nearly finished, and two persons are admitted upon trial, who are the seeds of the first country society belonging to us in the colony. The population of the above place is near 200, and is upon the increase. Also in Soldiers' Town, where all the black soldiers live, I have begun to preach every Thursday evening. I stand in the middle of the town in the open air: my congregation is from fifty to a hundred, who are very attentive. This is a place noted for the worst of sins. I have proposed for them to build a wattled meeting-house, and they have given their names to subscribe to the amount of 2*l.* 15*s.* 3*d.* and the building will cost about 5*l.* These two meeting-houses will answer a double purpose; that of a meeting-house and school also.

I have visited most of the towns, or more properly they may be called villages. In Regent's Town the population is about 1200. Mr. Johnson, formerly a member of Dr. Steinkopf's church, is a zealous and active christian, and there are some who are under a true concern for their soul's salvation.

WEST INDIES.

Extract of a Letter from Mr. Rayner to the committee, dated St. John's, Antigua, March 12, 1817.

REV. FATHERS,—After my arrival at St. Vincent's I received a letter from the chairman, requesting me to supply Dominica until the district meeting. I sailed for that purpose immediately, and found, on my arrival, a people much alive to God; their means of grace had been continued, and many had joined society since the death of Mr. Boothby: but their situation, as to the promises they had lately purchased, was truly awful. Since their privation they had not been able to take any steps to making their payments according to agreement, as you will see by the printed statement.

My time being so much employed in preaching; and in bringing to a close the accounts of the preceding year, &c. I did not at first think any thing could be done in this matter until the coming of another preacher. But upon mature deliberation, it was deemed absolutely necessary that some steps should be taken immediately. We therefore drew up a printed address to the publick, giving them a particular detail of the matter, and humbly requesting their aid. A copy of this address we put into the hands of each leader, that they might obtain as much as possible from each class. And several people of respectability, who were friendly to the cause, were employed in obtaining subscriptions from their acquaintance. By this means we anticipated a publicity of the business, and we were not without a persuasion that we should meet with the support such a cause demanded.

Soon after my arrival, I waited upon his excellency the governor, Charles W. Maxwell, &c. and stated to him my coming, and design, &c. after which I requested a licence for the chapel; this his excellency had recommended on the occasion of the disturbance, that served as one cause of the removal of Mr. B. into eternity. His

excellency promised to do all in his power, and requested that what was wanted might be laid before him in writing that he might consult the Attorney General, &c. This was done, a licence was granted, and received free of any expence.

Having received the licence, I waited upon his excellency a second time, to return him thanks in the name of the people I served, for the kindness he had shewn; and in return he expressed himself happy to have it in his power to confer favour. I then gave him verbally a brief statement of the affairs of our chapel; and farther, that we had drawn up an address to the publick, which I prayed to present to his excellency for his perusal, approbation, and aid: after having read it, he made some inquiry as to the support of the mission; I stated to him that a missionary had a claim on the friends at home for subsistence, but that when good was done by his ministry, they expected the characters benefitted would provide their own preaching-houses, and that this was left to them, except in very extraordinary cases, as was the present, and considered the *duty* of the circuits. After some other things had passed, he signed his name for a handsome sum. I returned him my sincere thanks, and having asked him if he had any objection to my mentioning his name to our friends at home, to which he replied, "not the least." I departed, having my mind impressed with a high esteem for our excellent governour, and truly grateful to God. I feel persuaded in my own mind, that from the governor and judge of that island the Methodists will have every encouragement and protection the constitution will afford. My stay now was nearly expired, as I expected the vessel employed to take the preachers to the district meeting would call daily.

So after preaching on Tuesday evening I read the address to the congregation, and gave notice that they would be called upon privately to aid the cause; and on next day, Mr. Dakin, though he was lame, went with me to many of the society and congregation, most of whom gave far beyond my expectation.

GIBRALTAR.

Extract of a Letter from Mr. Thomas Davies to the committee, dated March 25, 1817.

The good work continues to prosper. Since my arrival 110 persons have joined society; 57 of this number have left us, some having been called home with three regiments, and others having left the Rock for the East Indies. The most of them enjoy true religion. Our number is at present 120, and about 75 of whom are soldiers. It is very likely that our numbers will be reduced to 90 in another month, as orders have come out to reduce the 26th regiment, and to send home two companies of the royal artillery; also to break up the barrack department; to send home the royal sappers and miners, and to reduce the ordnance revenue, and commissariat departments. This will make 50 dollars annually short in

our seat-rents in the chapel also, as well as lessen our monthly collections.

We have had no winter here, and no rain for the last twelve weeks. This is very distressing on account of water, for as we have no springs here, our supplies are all from rain water. I do assure you the Rock, with the scenery around it, is most delightful. I bless God for my appointment. Kind friends, prosperity in God's work, and plenty to do, with the Divine smile, this is sufficient to cause any man to rejoice.

At this place we have to pay above 1s. British, for a pint of goat's milk, and 1s. 9d. per. lb. for salt butter. We buy our water, and have to pay 7 1-2d. for about five gallons. I just mention this to shew you that our living here is very expensive.

I am out of tracts. If the Committee can send me a few I shall be glad. I have given away above 3000 since my arrival. About a fortnight ago 1100 black soldiers landed here from St. Kitts'. I have obtained liberty to visit them in the barracks. If you know of any religious tracts suited to such men, I hope you will send me a few, as I can get some of our pious soldiers to go in among them and read to the blacks, few of whom can read.

From Mr. T. Davies to Mr. Benson, dated April 10, 1817.

Very dear sir, from the time that I left you, both I and my wife have had good health; and we have now a little boy to bring up for the Lord, to whom we have dedicated him by joint promise.

I am happy to say, we have had many proofs to satisfy us that our appointment to this place is of God. I shall name a few of them: 1st, favour in the eyes of the governor and men in authority: 2dly, the love of the little flock here; 3dly, an additional number of hearers: 4thly, above 100 souls added to the society, many of whom are converted to God: 5thly, a mind composed and thankful.

We have the very dregs of all nations living on this Rock. I believe, before the late extensive reduction of different government departments, we had 15,000, or 16,000 souls, living upon the Rock. The greatest number of persons belong to the church of Rome. Our Sabbath-day is the chief market-day. Drunkenness is a prevailing sin here, and pride is seen even in children, who can only just walk; as the poorest persons will cover their children with silk and lace, curl their hair, &c.

Since my arrival I have distributed above 3000 tracts, in different languages. I was allowed to go on board the Dutch and American fleets, to give tracts. My common method of giving foreign tracts is to send them by the ship-boats, which come to water-port to our market, early in the morning. I have sent a good number of Spanish tracts into Spain, through those who come to our market out of Spain, and by Spanish boat-men.

THOMAS DAVIES.

DOMESTICK.

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ADDRESS

OF THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD OF
COMMISSIONERS FOR FOREIGN MISSIONS.

*To all Foreign Mission Societies, other Associations auxiliary to
the board, and individual patrons and contributors.*

(Continued from page 334. vol. 2.)

At Cornwall in Connecticut we have a Seminary, founded the last year, and styled THE FOREIGN MISSION SCHOOL. It is designed for "the education of heathen youth in such a manner, as that with future professional studies, they may be qualified to become missionaries, school masters, interpreters, physicians or surgeons, among the heathen nations, and to communicate such information in agriculture and the arts, as shall tend to promote Christianity and civilization." This infant seminary is placed, in regard particularly to salubrity and Christian favor and influence, in a very eligible situation. It has lands and buildings belonging to it, well adapted to its purposes, and has commenced its operations in a manner to inspire its patrons and friends with animated hope and confidence.

In the school there are pupils from the Islands of the Pacifick ocean, from the shores of India, and from the wilderness of America. From the Sandwich islands there are seven, of whom five are already examples of solid and ardent piety,—are burning with desire to impart the knowledge of Christ, whom they have found in this distant land, to their perishing friends and countrymen, and give a fair promise of eminent usefulness as missionaries of the cross. Another is a prince, heir of the throne of two of the islands, and a youth of uncommon talents and activity.

Is not the Son of Righteousness manifested in these establishments, "a Light to lighten the Gentiles, and to be for salvation to the ends of the earth?"—"The Isles shall wait for his law;" "Ethiopia shall stretch for her hands unto him;" "the wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose."

Are these establishments *ours*? Beloved friends, they are *yours*; —they are CHRIST'S. They have been founded with the precious and sacred offerings, which you have committed to our trust; and in the disposal of which we acted, under an appalling responsibility, as "your servants for Jesus' sake." Yes, they are *yours*; consecrated we trust, with many prayers, as well by you as by us, TO CHRIST AND HIS CAUSE; and dependent still, under his providence, upon your charities, for continuance and advancement. To you the dear missionaries, who, for the love they bear to Christ and the souls for whom he died, have left their country, and their kindred, and their father's houses, anxiously look for support and encouragement in their arduous work. To you those hundreds of poor pagan children,

who have just begun to lisp—JESUS—SAVIOUR!—stretch forth their imploring hands, for the means of learning more and more of him, and of making him known, with all the blessings of his salvation, to their parents, and brothers and sisters, and others extensively around them. From you thousands and millions of fellow beings, just ready to perish for lack of knowledge, are waiting, in tremendous jeopardy, to receive, in their own language, the words by which they and their houses may be saved. To you *we*, on whom a most weighty charge has been devolved, affectionately present them all; and ask with trembling solicitude what we shall do—what you will do, respecting them. Upon you the Son of God looks down from that throne, to which he ascended from the cross on which he bore their sins with yours, to see how much *you* care for their salvation!

Shall the hopes, which you have raised, be dashed to the ground? or shall they be fulfilled? Shall the lights, which you have caused to be erected in the dark places of the earth be extinguished? or shall they be augmented and multiplied? Shall the work, which you have encouraged to be set forward, stop? or shall it proceed? We know your answer. The pledges which you have given, and on which we have felt ourselves safe in relying, are inviolable.

It must, however, be evident to you from the statements now before you, that if the work proceed, there must be no abatement—there must be an increase of liberality and of activity. There must be unquenchable and well directed zeal; there must be unwearied and systematick exertion.

The *missionary spirit* is strongly counteracted, by the selfish propensities natural to the human heart, and by the wordly influences every where prevalent. It requires, not less doubtless than any other virtuous or holy affection, unsleeping care, and the constant use of suitable means, for its support and growth. If this can be remitted, if these means be neglected, individuals will grow cold and forgetful, and societies will languish and diminish.

To keep alive, to revive, and to diffuse the *sacred flame* will be regarded, we trust, by the officers and members of auxiliary societies, and by our friends generally, as a primary object. While with reference to this object we wish them assiduously to exercise their own wisdom; we beg to submit to their attentive consideration a general plan.

The societies of the first rank, auxiliary to the board, are styled *Foreign Mission Societies*, and are engaged to raise funds for the various purposes of the Board. Of these there are now about fifty; some of which embrace entire counties, but the greater part are established in large towns, including the vicinities.

These societies are the main pillars of the board, and supports of the cause. The officers and members of them, cannot be too deeply impressed with their high importance; nor can too much be done for their increase, in numbers, activity, and influence.

In every county there should be at least one *Foreign Mission Society*; and if a county be too large, as most of the counties in the

Northern States are, to be conveniently embraced in one society, it should be divided into districts; and in each district there should be a society, comprehending all the towns and parishes within its limits.

Every society will find that much depends on having a good *committee*; a committee, composed of active and influential members, from the different towns and parishes within its limits; and who, besides collecting the annual subscriptions, will exert themselves to increase the number of subscribing members, to procure benefactions, and to *promote the forming of other Associations, male and female, of persons who cannot conveniently belong to the County or District Society, but are willing to do something for all, or for some, of the objects of the Board.*

Associations of this latter description, of which under various names there are now about two hundred and fifty, should be formed in every town and parish. Are there not in every town and parish persons who love the Redeemer, and would gladly do something to make known his saving health among the heathen? Such persons every where should be excited to action. *They may do something; they may do much.* Such who are already awake, and whose hearts are already warm, may not only contribute themselves according to their ability; but also excite others, and engage them to associate, and make their monthly, weekly, or annual contributions.

An active individual, male or female, in almost any place, even the most unpromising, might engage to collect one dollar a month, or twelve dollars a year, in contributions from persons within convenient distance, of one cent or more a week. A hundred such individuals would collect *twelve hundred dollars*, a thousand, **TWELVE THOUSAND DOLLARS** a year! Are there not many thousands in our country, who would gladly do so much for the cause for which their Saviour came down from heaven! Such collections are earnestly recommended for places, towns, parishes, and neighbourhoods, where Associations upon a larger scale cannot conveniently be formed. As every such collection will be entitled to receive monthly the *Missionary Herald*, the *Instructors of Schools* would in this way have the best opportunities and means for exciting in their young pupils a tender compassion for poor heathen children, impressing them with a grateful sense of their own privileges, and expanding their hearts with the spirit of beneficence.

It seems particularly suitable that every *Church* of Christ should, as a church, do something towards imparting the precious blessings of his gospel to the perishing heathen. It is already the practice of some churches to make a collection for this purpose at every monthly prayer meeting. The practice needs only to be mentioned, to commend itself to every christian's heart. What more suitable,—what more pleasant—after unitedly offering prayers to the God of all grace for the salvation of the heathen—than unitedly to contribute towards the accomplishment of the holy desires thus solemnly offered!—If only two dollars—a small matter indeed—if only *two dollars*

be collected in a church at each meeting, the collections of one church will amount in a year to *twenty-four dollars*—of a hundred churches, to *twenty-four hundred*—of a thousand churches, to **TWENTY-FOUR THOUSAND.**

Every person, who in the gracious providence of God is favoured with the Gospel, is a debtor—to do something for extending the invaluable blessing to those who are without it. That no opportunity may be wanting for this purpose, it is exceedingly desirable that there should be in every place of worship, at least once a year, a publick *Congregational Contribution*. It would afford occasion to every minister to stir up his own heart, and the hearts of his people; and incalculable good might result to them that water, as well as to them that are watered.

It may often, perhaps generally, be most convenient for the benefactions of individuals, and the collections from small associations, from churches and congregations, to be paid into the treasury of the Foreign Mission Society of the county or district, within which they are made. When remitted, however, by the treasurer of such society to the treasurer of the board, the sums, with the names of the individuals, associations, churches, and congregations, should be distinctly mentioned; that credit may be given in the monthly accounts to be published in the *Missionary Herald*.

(*To be concluded.*)

MISCELLANEOUS.

DEATH OF OBOOKIAH.

Extract of a Letter from a Lady in Connecticut, to her friend in this town, dated Feb. 21st.

“I have just been to Cornwall, to attend the funeral of the lamented Obookiah. He is not to return to Owyhee; but God has taken him to heaven. He was ripening for the latter, while we thought it was for a mission to the heathen. But we trust his death is to be made a means of as great a sum of good, as a long life of usefulness might have been. His deportment in sickness and death has been of the most marked kind. Perhaps he came here to teach christians how to die.—His heart however has constantly burned with an ardent desire to return to Owyhee, and on the day of his death, (though through the whole of it heaven seemed open to his view,) he several times burst into tears, remembering his native island and perishing brethren, to whom he had hoped to carry the news of the Gospel. Still he continually thought that God will do right, and that it was better for him to depart and be with Christ. He sent a note, the Sabbath previous to his death, “beseeching that he might be spared to carry the Gospel to Owyhee, but that whether he lived or died God might be glorified.” He addressed a great deal of conversation to his brethren, and took leave of them all with the greatest affection and composure. Thomas was his bosom com-

panion; they expected to go home together; they were continually praying and weeping together, and felt as though they could not be separated. "You will not go with me to Owyhee now," said Thomas to him, "and I cannot go alone." Henry put his hand before his eyes and appeared in prayer, he then looked at Thomas, and both burst into tears. When he was dying, the other youth hung upon each other's necks and were overwhelmed with grief; but at that moment Thomas was raised above it, and did not shed a tear, he seemed transported with heavenly views. Henry departed in perfect peace; he had no struggles; and the attendants said the smile on his countenance surpassed any thing they had seen. I saw the heathen youth stand around to take leave of the remains of their beloved companion; I was struck with the dignity and affliction they manifested. I told Thomas he must not be discouraged, for perhaps God meant to do all that by him which we expected of Henry. "Yes, (said he) I wish to stay and do God's work; but I shall not see Henry in these streets again; there he walks in the streets of the New Jerusalem!" On entering the burying-ground, the Anthem was sung, "Blessed are the dead who die in the Lord." Some of the people said it seemed almost as tho' the earth shook with the presence of God. Mr. Dwight made a short address at the grave. Mr. Beecher's Sermon upon the occasion was upon the providence of God, "Clouds and darkness are round about him, but justice and judgment are the habitation of his throne." Some memorandums of Henry's conversation were read, and the whole scene was one of the most interesting a people are ever called to witness. Mr. Beecher remarked, that if the churches of New-England had chartered a ship to go to Owyhee and bring Obookiah that he might be converted and die as he has, they would be amply recompensed.—"Who will say he has done *too much for him?*—who would wish to take back the prayers he has offered for him, the alms he has given, or rob heaven of its joy at his conversion and triumphant entry, or Henry of his crown?"

Bos. Rec.

REVIVAL OF THE WORK OF GOD IN A SCHOOL.

TO THE EDITORS OF THE METHODIST MAGAZINE.

BRETHREN,—The request of a respected friend, rather than a confidence in my own abilities, has induced me to furnish the enclosed communication. Perhaps, however, I may be enthusiastick, and if you think so, I shall consider it an act of friendship in you to suppress the enclosed.

If I know my own heart, I am actuated by desires to promote the interests of religion. Preserved, almost by miracle, from the vortex of infidelity, and as I humbly trust brought to the enjoyment of that love that *casteth out fear*, gratitude impels me to devote my small abilities to the service of my God. In the fellowship of the Gospel of Jesus Christ, I subscribe your friend and sister.

C. M. T.

Canandaigua, Ontario County, Nov. 1817.

To the friends of Jesus, no intelligence is more welcome, than that which relates to the conversion of sinners, and the enlargement of the Redeemer's kingdom. Fully convinced of this truth, I shall offer no other apology for presenting the following little narrative, which you are at liberty to insert in your Magazine.

In the Autumn of the year 1816, I was induced, by the earnest solicitation of my friends, in the neighbourhood where I then resided, to take the charge of a small district school.

Although the business of school-keeping was perfectly familiar to me, having been engaged in it for several years, I entered upon this task with great reluctance. My school had been of a private nature, and composed of select individuals, and I thought myself incompetent to the government of such a promiscuous number as would attend a *District School*, in the winter season, especially, as a considerable proportion of my pupils were males who had passed the years of childhood.—Yielding, however, my own judgment to that of my friends, I accepted the proposal, and entered upon my arduous employment. My school consisted of about thirty, from the age of ten to twenty; and for the first few weeks, I noticed nothing remarkable, except that I found myself imperceptibly contracting an affectionate attachment to my pupils, and experienced an uncommon anxiety for their eternal interest. I found great enlargement of heart in pleading for their eternal salvation, and often experienced sweet refreshing seasons, when I remembered them in secret before my God.

One evening, in particular, the neighbouring youths had convened for a party of amusement, and as many of my scholars as were entitled by age to be present at such convivial meetings, were of the company. This evening God was pleased to grant me near access to his throne. My tender anxiety for the dear youth, who were wasting their precious time in vain amusement, and particularly for those who were immediately under my tuition, I have no language to describe. My memory recurred to the period of my life, when like them, I was running the mad career of folly, careless and thoughtless of hereafter, and I fervently besought the God, who, in infinite mercy snatched me from irretrievable ruin, to awaken their minds to a discovery of their awful danger. Let Christians triumph, for there is a God who hears and answers prayer. At the same time that I was pleading for them in secret, God, with whom is the *residue of the Spirit*, was pleased to touch some of their hearts, and turn their mirth to seriousness. The next evening, our little *society* convened for prayer-meeting. In the afternoon I invited my pupils to attend, and while I was speaking to them of the importance of "remembering their Creator in the days of their youth," I observed several in tears. This was truly animating, and I attended the prayer-meeting, with confident expectations that my covenant Redeemer would crown the meeting with his special presence. My pupils were generally present, and an unusual solemnity appeared to rest upon the little congregation. Towards the close of the meeting a youth of nineteen, and one of the number for whom I was so

particularly interested, arose, and informed us in broken accents, interrupted by many tears, that last evening *while at the party* he became convinced of the necessity of religion;—that he had now made the solemn resolution to seek the Lord, and requested an interest in the prayers of God's people. The youth present were affected to tears, and never did my heart feel a more refreshing season. It seemed like a prelude to a Pentecostal shower, and if I *ever prayed* with fervour I was then enabled to do so for the outpouring of the Holy Spirit. From this period my task of instructing was indeed delightful: not a day passed for a considerable time, but brought some new display of *convincing* mercy.

(*To be continued.*)

(*These two following Hymns were composed and sung in Fredericktown, on the 31st of October, 1817.*)

HYMN I.

- 1 In joyful celebration,
This day thy children sing
The blessed reformation;
O Jesus, heavenly king,
We tune their choral voices
In thy great praises taught,
Each in the work rejoices
Which thou for us hast wrought.
- 2 Thou, O Lord, from darkness drear,
And superstition's night,
Didst snatch thy church, and bad'st appear
The Gospel's glorious light;
O Jesus! thy saving power
In grateful strains we sing,
We thy majesty adore
Our Saviour and our King.

HYMN II.

One hundred years, thrice told this day
By heavenly grace, truth's radiant ray
Beamed through the reformation;
Yea, glorious as Aurora's light,
Dispels the gloomy mists of night,
Dawn'd on the world salvation.
Luther!
Zuingli!
Joined with Calvin!
The church to free;
Restored religious liberty.

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